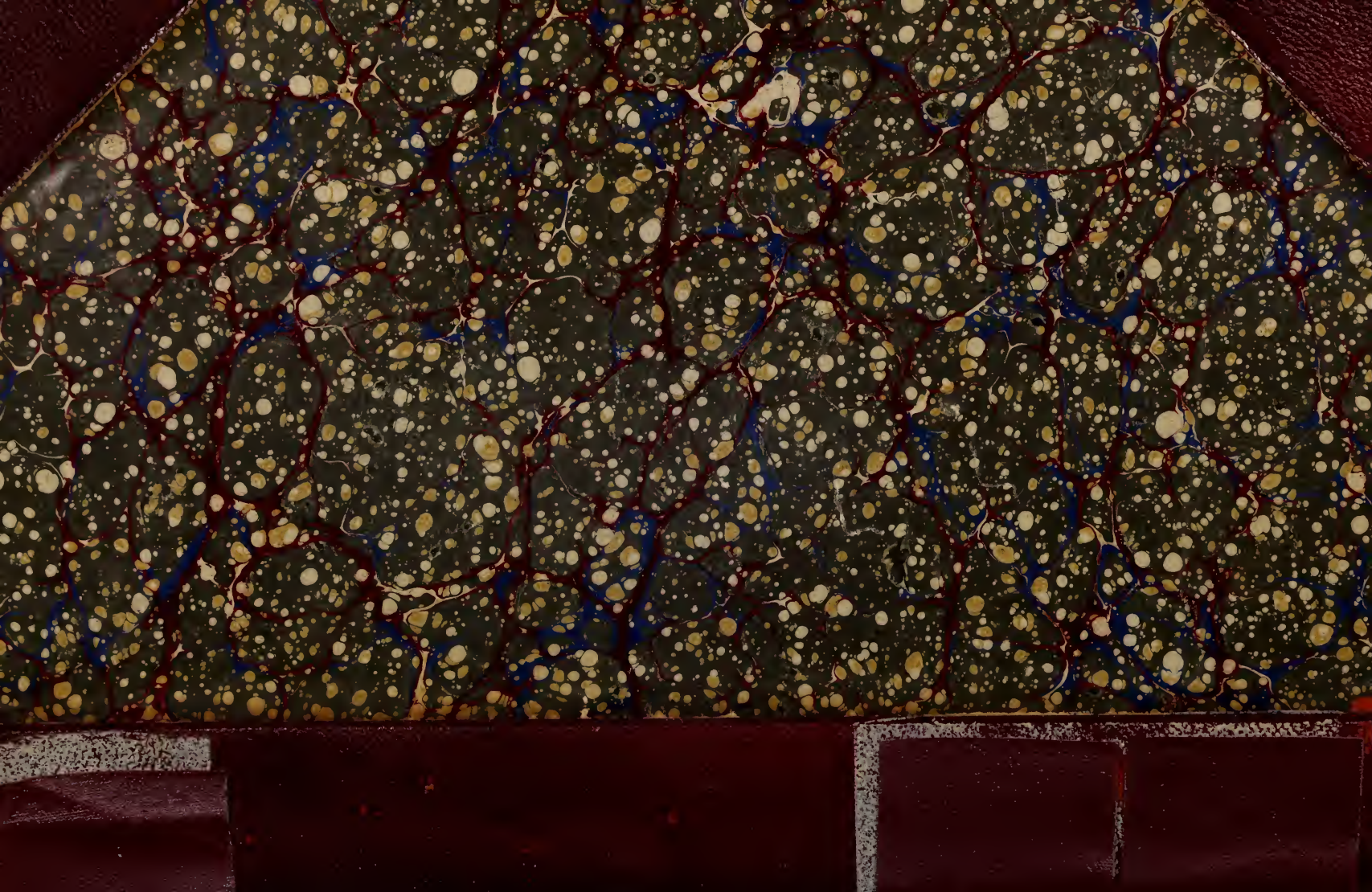

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WOMAN'S WORK FOR WOMAN.

Vol. XVIII. OCTOBER, 1903. No. 10.

CAREFUL readers of the pages following will notice that a large number of Persia missionaries will be traveling by land or sea during October,—a subject for remembrance before God in the meetings of our societies.

BY the law of Islam any person over fifteen years of age by repeating the creed in Arabic, "There is no God but God and Mohammed is the prophet of God," has embraced that faith and passed through a door which opens only one way, for entrance—but for exit never. Another subject for intercession.

ONE family of the East Persia Mission is in special affliction. Dr. J. L. Potter has been toiling on alone at Teheran, while Mrs. Potter was in this country with their two children. The only son, Albert Riggs, a fine young student at Stevens Institute, Hoboken, N. J., died June 7, after operation for acute appendicitis. "Though you think his life was short, it was one that told," said a classmate.

"DELIVERED from perils known and unknown," wrote a Persia missionary, "as when Yagoot brushed a scorpion off my neck, just in time."

Our ear is turned towards Teheran, harking for the music of wedding bells and—we shall continue to hark.

IT is a crumb of comfort to know that the manly and positive, yet conciliatory, behavior of "the beloved McCleary" towards his German neighbors at Elat, Africa, all through provocations and differences, wrought thereby peaceable fruits of righteousness. The German Governor went twice to see McCleary on his deathbed and laid a beautiful wreath upon his coffin.

WE are thankful to report from Africa that Rev. Melvin Fraser, who was dangerously ill with fever when his associate, Mr. McCleary, died, and Mr. Albert Adams of Batanga who has also been down with fever, are both recovered and taking a rest.

THE only reason that Elat Station is not shut up, now that every one of its appointed members is gone, is because a brave young missionary has volunteered to hold the fort *alone* until reinforcements arrive. Mr. Harry D. Salveter has been heard of in steady hard work ever since he went to Africa and his furlough is due, but after the greatest strain of his life in the dark days of last June, he could not bring himself to see Elat deserted. The Bulu audience on Sunday is five hundred, or so, besides over three hundred school-boys, and there are unfinished buildings to tackle.

THE census for India, 1901, it will be remembered, occasioned much surprise on account of the unexpectedly large increase of the Christian community. While increase of general population for the previous decade had been about two and a half per cent., that of Indian Christians was over 630,000, or about thirty-one per cent., which ratio again was doubled among Protestant Christians, they having advanced sixty-four per cent. in 1891–1901. In *Krishna or Christ* we find further related facts. Of over a million Protestant Christians in India, nearly one-half are in connection with American missions, although these number less than one-fourth of Protestant missions in the Peninsula. Also, nearly one-quarter of all Protestants are of the Telegu Baptist Mission.

AS an offset to the great encouragement which friends of India draw from the census returns, the present Christian community constitutes but one per cent. of the total population. No wonder that the missionary body has sent out their united challenge to the Church at home for a thousand recruits.

The Japan Exposition made a busy summer for missionaries who live in Osaka. Mrs. Winn writes that the gospel hall seated but a hundred and fifty but, emptied and filled again for twelve to twenty meetings a day, many thousands were able to hear the truth for the first time. The hall could always be distinguished from other buildings by the larger throng surrounding it, and it was an inspiration to toilers of many years to see high and low in successive crowds quietly listening together. Many of the better class of farmers, people particularly difficult to reach with Christian teaching, had their eyes opened. Women of the different missions united in temperance work in a coffee house, opposite one of the entrances to the Exposition. "There was a liquor shop just across the alley but the temperance hall had all the crowd." Several of the foreign commissioners were persuaded to begin the Christian life. The city, especially the hotels of Osaka, lost money on the Exposition, and Mrs. Winn felt a patriotic regret that our big country did not make half the show made by Canada.

Addresses of some 18,000 persons from all parts of Japan were collected on slips of paper at the close of meetings in Osaka, and will be carefully forwarded to Christian workers residing in the vicinity of each person. Giving an address was a tacit admission of some degree of interest in Christianity.

Yearly report of Pyeng Yang shows that 865 Korean men and women were baptized by members of the station, between July of 1902 and 1903.

A vividly cosmopolitan scene was a children's celebration in a park at Tientsin, China, this summer. Children of English, American, German, French, Russian, Japanese, and other foreign parentage, shared games and races, reveled in a Chinese Punch and Judy, and played together the tug-of-war—in which the girls were victors. The band of an Indian regiment furnished music for the unique occasion.

A former missionary to Guatemala being asked what the mode of overland travel is in that country, answered: "The hurricane deck of a mule."

On a Sunday in June, eight girls of the Sapporo school, Japan, were received to the Church.

We little thought in alluding to Miss Gardner of Calcutta, in an article on India schools (July issue), that this gifted missionary was so soon to be removed from the scene of her earthly service. She fell on sleep in the Catskills in August. In 1879 Miss Gardner assisted in opening the station of the Woman's Union Society at Cawnpore; 1886, took charge of an orphanage of 140 children at Calcutta; 1889, High School opened for girls; 1892, opened book shop where Scriptures in twenty-three languages were sold. One of her latest enterprises was building the Hoyt Memorial Hospital at Jhansi.

The first diploma ever given a trained nurse in Turkey has been granted this year to a young Armenian woman who, after graduating at mission school in Marsovan, Asia Minor, took a five years' training in hospital and practice in the same city.

The old pastor, Etiyani of Benito, Africa, has died. Mrs. De Heer says that his people pleaded with God to spare their "stay and staff" but he would check them, saying: "Not so; the Lord is your stay and He ever liveth. I go to Him; you must take up the work as it drops from my hands."

Mawana is a mountain village on the Persian side of Kurdistan, and distant from Urumia by about five hours of good horseback riding. For better protection, the whole village is built under one continuous roof, with the exception of a single house which is located at a height above the rest and is capable of being used as a fortress in case of attack. Years ago, the Persian Government released itself from responsibility for the safety of the villagers, by making them a grant of rifles and yearly distribution of ammunition, and the inhabitants have ever since lived independent of government to such a degree that criminals have often fled there to escape punishment. These facts explain the references to Mawana, in our August issue, in connection with the Kurdish raids of last May.

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Mrs. C. S. Blackburn,	Urumia.	Dr. Mary E. Bradford,	Tabriz.	Mrs. S. M. Jordan,	Teheran.
Miss N. J. Dean,	"	Miss Lucille Drake,	"	Miss Rosa Shoenhair, *en route*,	"
Miss Mary E Lewis, *en route*,	"	Miss G. Y. Holliday,	"	Dr. Mary J. Smith,	"
Miss Bertha McConaughy,	"	Miss Mary Jewett,	"	Dr. Jessie Wilson,	"
Dr. Emma T. Miller,	"	Mrs. Wm. S. Vanneman,	"	Mrs. J. G. Wishard, *en route*,	"
Miss Mary Van Duzee,	"	Mrs. L. C. Van Hook,	"	Mrs. Jas. W. Hawkes,	Hamadan.
Mrs. Wm. A. Shedd (*née* Wilbur), *en route*,	"	Mrs. S. G. Wilson,	"	Miss S. S. Leinbach,	"
		Mrs. J. N. Wright, *en route*,	"	Miss Annie Montgomery,	"
Mrs. E. W. McDowell, Van, Turkey in Asia.		Miss Cora Bartlett,	Teheran.	Mrs. Blanche Wilson Stead, M.D.,	"
Miss Lillie B. Beaber,	Tabriz.	Mrs. Chas. A. Douglass,	"	Mrs. Henry C. Schuler,	Resht.
		Mrs. Lewis F. Esselstyn,	"		

In this country: Mrs. Fred'k G. Coan, Wooster, Ohio; Miss Charlotte Montgomery, Princetown, Prince Edward Island.
In Germany: Mrs. B. W. Labaree.

The very valuable contribution below is most willingly substituted for this month's *Around the World* article, which would have pertained to matters in Japan.

Funeral of a Buddhist Pope.

By Rev. J. G. Dunlop, Kanazawa, Japan.

[The funeral of the late Count Otani Koson, Lord Abbot of the Hongwanji, took place at Kyoto on the 7th inst. Many hundred thousand priests and lay people were present. The following casualties were reported by the police: Injuries, 311; faintings, 75; fights, 7; thefts, 121; pickpockets captured, 374; lost articles, 1,021, while 79 persons fell into creeks or ditches.—*Japan Daily Mail, Yokohama.*]

Talk about an Irish fair! It would be miles behind this funeral in lively human interest, though it would probably show more fights and less faintings.

The cutting tells a number of things. For instance, it illustrates the unsuitability of Japanese dress for the rough and tumble of life. Of the multitudes that gathered to attend or witness the Lord Abbot's funeral, more than 95 per cent. would be in Japanese dress—loose garments, high wooden clogs, etc. The dress is artistic—when enough of it is worn; and when enough is not worn, the effect is artistic anyway, modern art delighting so much in the undressed. Your Japanese pastor never looks so well as on unofficial occasions when he leaves his frock coat at home and appears in spotless, unwrinkled, absolutely perfect silk *haori* and *hakama*. But Japanese dress is not the thing for the minister, or soldier, or sailor, or any one else when he has to move fast and do things, go into crowds, attend abbots' funerals, and the like. For the storm and the snow, the crowd and the fight, the nations of the West that have been discovering, inventing, and making these centuries past, have found out a more sensible dress for men, at least, than the Japanese have had, and the Japanese have appreciated the fact and adopted it as fast as they could afford.

As regards European dress for women, they have had more doubts. Besides, the women could wait. But the women can't wait any longer. They waited a long time for education, but the time came when it could no longer be withheld, and the past two or three years have seen dozens of government schools for girls opened and a new period of prosperity for mission schools for girls. The old style of dress has come to be a badge of inferiority. An educated Japanese womanhood will not put up with any such badge, so dress reform of some sort is sure to come, is already coming, though yet, so to speak, without form and void.

Enough about dress. What else do we find in the text? It will be noticed that the bad old art of stealing is not a lost art in this country—"thefts, 121; pickpockets captured, 374; lost articles, 1,021." I hope it will be noticed also what a good-natured crowd this Japanese crowd is. With a crush like that of Chicago Day at the World's Fair or a Dewey reception in New York, "injuries, 311, 79 in creeks and ditches"—but only 7 fights!

Don't lay the blame on dress. The Japanese clog figures in a fight as prominently as the Western boot, though the application is quite different. The clog is dropped off and grasped in the hand as a weapon, and may become a very effective one, even murderous. Besides, if people feel like fighting, they have always been able to fight in any dress

or in none. It is not the dress, but simply that in a Japanese crowd there is a lot of self-restraint, if not good nature. There is little of the famous Japanese politeness. That was not made for crowds, but for the quiet and private intercourse of life, and in public places—railway stations, trains, assemblies—there is a great deal of rudeness and the polite Japanese has much to learn from the curt American or European. But in a great crowd in this land there is much self-repression. The common people who gather in throngs come mostly from the old downtrodden classes of feudal days, who gathered oftenest to see the progress of some feudal lord and were used to throwing themselves on their faces when the great man came in sight. To this day they want to do that when the Emperor goes by, and at least go crouching down like a field of grain before the breeze, only more silently. Such a thing as a cheer for His Majesty would be sacrilege. A file of soldiers, or a policeman or two, can keep order among many hundreds on such an occasion. There are indications that, as the Japanese become conscious of liberty, the proportion of fights to cases of pushed into creeks and ditches will not be so small.

From the missionary point of view, the most striking reflection about this cutting from the *Japan Mail* is that, though the Lord Abbot of the western Hongwanji sect is dead, the Buddhist religion is not. The Pope's funeral in Rome this month will hardly bring together a larger number of interested spectators than Count Otani's funeral did in Kyoto.

But if Buddhism is not dead, it has got into a very sick state any way. I had an illustration of this some months ago in connection with the young man who has now succeeded to his father's dignities as Count Otani and Lord Abbot. I happened to be on the same railway train with him, he and his principal attendant priests in the first class, I—and some of the inferior priests—in the second. While we were in this Buddhist west coast country, deputations of the leading people were received at every station, and multitudes of the common people gathered on the platforms or outside the station fences, heads bowed, hands together on the breast in the attitude of prayer, earnestly mumbling their Buddhist petitions. A few even prostrated themselves on the ground towards where the young priest stood in the middle of his car, erect and impassive as a Buddhist idol, receiving the worship of the faithful.

When night came on, we had got away from the west coast and there were no more deputations or worshiping crowds, and the travelers in each class could cast off their gorgeous priestly robes and settle down to a gay time with the good cheer in boxes and bottles, which had been handed in through car windows during the afternoon. Red faces and loud snores followed—and by and by we came to the station where I was to leave the train and spend the night.

On boarding the Tokaido (east coast) express in the morning, I was surprised to find myself again beside one of the priests of the day before. Presently the dining-car was attached and one and another started for breakfast. Among those that passed from the first class through our car was a stylish young man in a golf cap and long ulster whose face seemed familiar, but whom for the moment I could not place. Then it flashed over me—it was the young Otani, the Buddhist idol of yesterday, now, away from the backward Buddhist west coast, transformed into a young man of the world in an up-to-date overcoat, the bare shaven head of yesterday in a golf cap, a cigarette in his mouth and a newspaper in his hand, *going to breakfast in the dining-car.* He passed his attendant priest at my side without a sign of recognition, and the priest you may be sure did not give him away. Later he loitered on the platform of the first class, chatting and joking with fellow-passengers, and no one on earth would have suspected he was a priest and next but head of one of the strongest Buddhist sects!

When the Pope of Rome and cardinals and bishops begin to be ashamed of their cloth, when Romanism begins to appear to Romanists themselves as the standing incongruity of its time, there will be hope of the overthrow or conversion of Rome. That day has come to Buddhism in Japan. In the

East and South at least, where they have their dining-cars and sleeping-cars, and long-distance telephones, and bustling commercial centers, and great newspapers (we have none of these yet, on the West coast), Buddhism is recognized by all intelligent people as the greatest anomaly and incongruity of the day and its doom is sealed. The Eastern Hongwanji, rival plunderer of the people to the Western, is execrated by many as the corruptest thing financially in the Empire. There are shaky little banks (Japan has more banks than Great Britain, though they have only one-fortieth of the total capital of British banks), there are insurance companies that do not insure and fraudulent wildcat companies of all sorts, but you are in no danger of contradiction when you remind a Japanese audience that the rottenest thing of them all is their Eastern Hongwanji. Count Inouye, who shares with Marquis Ito the highest honors as one of the makers of New Japan, went recently to Kyoto to try his skill at reforming the Hongwanji, but he found the putrid stream more than even his strong limbs could stem and came back to Tokyo a disappointed man. The scandalous living of abbots and other spiritual leaders, the chronic malversation of stewards, and all others whose fingers came in contact with the gifts of the devout, are beyond possibility of reform.

A big end of our West Japan Mission is among these Buddhists of Kyoto and the west coast. They are beginning to give way but the movement is very slow, and much earnest work and prayer for years to come will be necessary for Kyoto, Fukui, Kanazawa and Toyama, before the Kingdom will be established even in the missionary sense and we can leave the work to the Japanese churches. The fields are ripe or ripening, and the call is for earnest hearts and strong arms and sharp sickles for the Lord's harvest.

How Selby Finished Her Course and Entered In.

A continued and completed history gives us a sense of satisfaction. When we hear of a great work undertaken we like to know how it came out. When we see a traveler set out on a long journey we think of the destination. Did he get there, or did he turn aside and fail at the last? Many start who do not reach the goal. When on the field of foreign missions we see a soul turn into a new path and face heavenward, our hearts go out to that soul and we watch eagerly for one result and pray for one consummation—consistency in Christian living and faithfulness to the end. And when to our certain knowledge that soul goes in through the golden gates with acclaim of angels, we join in the triumph, and shout hallelujah!

And Selby has gone in! From the mountains of Kurdistan, the darkest part of the world, where she lived her long life, faithfully witnessing in season and out of season for her Lord and Master. Her lamp was always trimmed and burning and from her humble home its beams shone out as from a lighthouse over all the region. She was one of the "first class," one of the memorable three, in that time so long ago, when Miss Fiske went out seeking goodly pearls. How carefully the Master chose those first three and how "mighty" they were! He knew what He was doing. Selby's life was such as Nestorians who are taught and fitted in the schools appreciate, but alas, as yet, few emulate. Her home was among the Kurds, by whom at last she was murdered. The contrast in comfort and all that is desirable between the Plain, the garden of Persia, and the Mountains is unspeakable, and those who can live on the Plain look upon the *shapatni* (mountaineers) with contempt. But Selby lived her sweet life there, with husband and children, in patience and dignity, consistent and honored. She had a fine presence; dignified, attractive and commanding respect. She leaves a son surviving her, to preach the gospel. She herself was a preacher and Bible reader to the women, and her home was an open door to the Kingdom, with kindest welcome always to traveling missionaries. It was her greatest joy to go at rare intervals to the Plain and meet old friends and taste again the privileges of her youth.

She met her death probably by a stray shot, in a general massacre by the Kurds, which arose from a fierce quarrel about some stolen sheep. Such attacks, from apparently insignificant and ever-present causes, are frequent and threaten always to fan conflagrations that will sweep over the land and destroy the nation. Selby, dear Selby, is safe now and forever with the Lord. And the blood of the martyrs is the seed of the Church.

NOTE ABOUT THE KURDS.

They are the same Kurds that killed the Armenians. The ungovernable, lawless, irrepressible, hopeless Kurds; thieves, highwaymen, murderers, wicked Kurds, who fear not God nor regard man. What shall we do with them? Turn them over to God's wrath and destruction to be dashed in pieces like a potter's vessel? Yes, they deserve it and there is no other way. No! there *is* a way. Convert them! There are two American missionaries who count not their lives dear, working in unspeakable danger and self-denial for the Kurds; and a native convert fired by zeal like Paul's, who says he can have no sweetness in his life unless he carries the gospel to the Kurds. He confesses that he cannot love them, but he fights it out with the One that changes hearts (See I Cor. xiii) and then he *does* love them with a wonderful love.

In the midst of the late disturbances he started for the mountains like the One after His lost sheep, though he was warned and entreated not to go. In a very dangerous pass he saw a man with a gun ready to shoot. "Hello, such an one," he cried, "I have come after you. I have been seeking you for years." The robber stood spellbound and listened transfixed to the eager message that followed, and it ended in his taking the strange seeker to his home, where the man with the message tarried days, and preached the wonderful unsearchable riches of Christ, prepared, blood-bought and waiting even for Kurds! Oh, what a gospel!

Sarah J. Rhea.

More About Selby.

[The writer was for a time Principal of Fiske Seminary and this sketch, so appropriate to-day, was prepared three years ago.]

A short stay in Mawana, in 1894, gave me a memorable glimpse of mountain life. Not a day but there was an alarm of Kurds on the warpath, and one evening while holding service we were interrupted by cries, and the men (who are always armed) sprang to their feet and, after a moment's consultation, half of them went to the relief of the attacked shepherd. It was too late; about two hundred sheep were already stolen.

This is the village where, some years before, the parents of Dr. Cochran were camping with their family and were obliged to flee in the night, to escape a shower of stones that were hurled against the tent. The houses, or rooms, are entered by such intricate and winding passages that one would need to have been reared there to find any particular one. These rooms have but the smokehole in the roof and the low door to ventilate and light them, and one can scarcely imagine the sanitation where a patriarchal family shares these limited quarters with the fowls, separated from the flocks and herds by only a low wall. The people do not sleep on the roofs, as is usual in summer, for fear of their enemies the Kurds.

Imagine the moral effect of life in such surroundings. This one room is the theatre where all the scenes of life are enacted, and young and old alike become familiar with its lowest comedy as well as its most tragic moments. As I looked at those poor, ignorant, burdened women and then at some of the beautiful children, whose natural brightness had not given place to the shrewishness or dull stupidity of their elders, I longed to take them all with me and give them a few years of training in our school. In that whole village was not a single woman who could read. How striking the contrast between these women and those who have been under educational influences!

Dear old Selby of Marbeshoo is a living illustration. At the close of her school* life, Selby's marriage took her

* See Woman's Work, August, p. 176.

into one of the dark mountain villages and separated her from friends and all evangelical influences. Having no intelligent companionship, obliged to listen to cursing, reviling and quarrelings, and to take her share in the hard work for the *family of eighty members*, all living in one house, her lot was indeed hard. It would not have been strange had she lost her spirituality and become like those about her. But her trials only served to draw her closer to her Master. Craving intellectual companionship, she did not let her desire isolate her from those around but, instead, many a poor mountain woman was taught to spell out and love her Bible, and no one knows how many souls were brought to the Saviour through her teaching. Her unassuming, simple Christian life led to the conversion of her husband and about half of that large house. Her son is one of the most honored mountain pastors, and it is one of the proud days in Selby's life when she comes to the seminary in Urumia to bring her three granddaughters at the opening of the school year. Her love for her *alma mater*, and for the missionaries, is as warm as ever and she leaves regretfully when at last the mountain party sets out for home.

SELBY AND HER GRANDDAUGHTERS,
Helene, Alampeda, Berishwa, graduates of 1902.
Selby graduated under Fidelia Fiske, 1854.

During the Kurdish outrages a few years ago, Marbeshoo was one of the villages deserted and Selby's family, with many others, came to Mawana. Through the following winter, she went from stable to stable where refugees were quartered, trying to teach the Bible to her mountain sisters. In the summer of 1900 she held a meeting for the deaconesses of Mawana Presbytery, entertaining all of them in her own house, writing the papers and conducting the meeting herself. Can many women in our own land of light and privilege say they have used their opportunities as faithfully for the Master?

But for Fiske Seminary, Selby would have been as ignorant and degraded as her mountain sisters.

Harriet L. Medbery.

A Kurdish Household.

[This visit was made during a medical tour of 32 days from Tabriz, ending July 1, 1903.]

One morning early our four hired horses were at the door, beds, books and personal belongings were strapped on them, and we were off with our light-footed muleteer before us, to show the way. How easily he skipped around those big pools of water into which my horse plunged with reckless disregard of depth or of my fears that a lunge might land me in their muddiness! I soon found, however, that my stubby little bay knew more than I about those mudholes, and I agreed with the man who remarked, "If you just stick to him he will take you out of anything."

We were to visit a Kurdish lady who thirteen years ago had been a patient of mine, and twelve years ago I had visited her in her village. Four hours' riding brought us to our destination. My friend's younger son welcomed us at the gate and we were taken into the *anderoon*, where the lady herself met me. There was such a number of other ladies that it took me all three days of our visit to understand who they were. Twelve years ago I had seen Khanum's two sons and two other boys about their

own age, sons of a Hagar, though probably not one freely given unto her lord. This summer I found all four of these boys married men, and all but one living in the parental homestead. The oldest son had his Hagar also, and there were three little grandchildren, each with its respective nurse. Besides these, there were five younger children of the house by another mother, who had been received and had died since my visit. If they came into the room, the lady of the house introduced them with the

DR. MARY BRADFORD ON TOUR.
Printed without her knowledge.

scornful remark, "The child of a concubine." Their place in the household is hard to define for, their mother being dead, they were petted or cuffed by the servants and always must stand in awe of the supreme mistress. The morning after our arrival, a pale little boy with a serious ulcer of the jaw was brought in and it was explained that he was a son of the house, by a woman whom the master had returned to her village.

Now, if you are not already mixed in your mind as to the members of this household, you surely will be by the time I tell you of the four guests who, in anticipation of my arrival, had been invited to meet me for medical reasons. One was an old lady, a cousin of the master of the house, and with her was her son's wife, a fine, hearty young woman who was described as a daughter of the house in which we were guests. How could this be? Then we were told that, some twenty-two years ago, a brother of our host having been killed by order of the government, he had then married the widow, who retained her home and property in another village. Another daughter by this same mother had come with them, a handsome girl of seventeen, but deaf and dumb from her birth. They told me how capable she is in weaving rugs and all kinds of work. She came and put her fingers to her ears, touched her lips, and with a beseeching look stretched out her hands to me. I could only tell them how in our land the deaf hear, and they said, "You teach her; make her to hear by seeing others speak." Her eyes were a constant prayer and I could only pass on her appeal to the Father above, who loves and pities her more than I can. A granddaughter was the fourth of this party. Two maid-servants accompanied them and six men and eight horses, all of whom had been entertained with the lavish hospitality characteristic of the Kurdish people.

Another guest had reached there the same day we arrived, and, as she spoke Turkish as well as Kurdish, she told us her tale of woe. Her husband had died, leaving her with a little girl of six, and she had married again. This husband becoming angry at the little girl had cut her throat, and the mother fled to the sheikh to petition for redress. She had no thought of asking that the man might be punished. She said she did not demand blood money nor even her dowry, but only that she might be divorced from such a monster.

The dress of Kurds, men and women, is almost beyond description. All the ladies wore earrings so large and heavy that one end of the arc was attached to a thread passing through the ear and the other to a gold or silver band passing under the chin. Coins adorned the sides of the head and a row, closely overlapping, extended across the forehead, under the silk shawl which every one binds about the head. The full divided skirts are much longer than those worn by the Persian women, and one is quilted with cotton, making it at least two inches thick and causing the others to stand out till one wonders how they can bear the weight of them. The proper way in walking is to give the body a swaying motion, so that the skirts will swing from side to side. I was not attacked for my unfashionable gait, but they told Esther she would appear much

better if she would adopt that style of walking. One of the young men at first appeared in modern Moslem dress, with coat and pantaloons of dark wool. Some time afterwards he came to the window of our room arrayed in full white cotton trousers, a bright green tunic, over which was a wonderfully twisted girdle of soft material, into which a dagger was thrust. His long white shirtsleeves were twisted about his arms, and a sleeveless white wool jacket was the outer garment. On his head was a turban made of white linen and a black and red striped silk shawl twisted together so that the fringes hung about the face. He wished to know which costume I most admired.

I had a very busy day with the sick, for the most part members of that great household. When any of the village people ventured in, my imperious little hostess with shrill tone and warning forefinger ordered them away, saying she would not have me utterly used up! A little time at the gate in the morning and a walk in the evening gave us an opportunity to see some of the outsiders. All my work for the women had to be done through an interpreter, but our evangelist was perfectly at home in their language and reported that he had preached twice at the mosque. One of the old servants came in and said: "I have never seen a man like this before. He talks to every one and tells us how to find salvation. I swear to you I have become his disciple." Again on the road, the same servant (for he went with us as a guide) repeated the same remark. Shamesha said, "You must be Christ's disciple, not mine." He answered: "I have been very bad. I have married four wives and done much of Satan's work, but perhaps I could learn." One of the sons asked to buy a Persian Bible, saying the copy that I had given them twelve years ago had been carried off by a neighboring sheikh. In the evening we sang in Turkish and the household gathered about us. They seemed so interested we had not noticed how the time passed, and when the khanum asked me if I would have my dinner, I found it was half-past nine.

On the morning of the third day I asked them to allow us to depart. They had more the grace of receiving a guest than of speeding the departing. My host and hostess with sons and brides begged us to stay, and even Shamesha was brought into the *anderoon* and the khanum appealed to him to move my hard heart. When little fat Abdulla stepped forth and with a bow said, "Even I beseech you to remain," everybody went off into peals of laughter. In the general good humor that followed, Karim seized our baggage and soon we were on our horses and off to another village.

Mary E. Bradford.

Distinguished Callers.

Our next-door neighbor at Nourmahal [Hamadan summer-house.—Ed.] is the Prince Governor. One evening all his harem came to call. There were his wife, four little princes, two princesses and a host of maid servants. The procession was led by a black woman of such stature that she looked equal to leading an army to conquest. Our house seemed rather full when they all got upstairs. The men missionaries immediately slipped out unseen and took their way over to call on His Excellency.

The first request the lady made was for white paint for her face. We told her we had none, did not use it. Then she wanted some music from the little organ, and I was able to gratify her in that. While I was playing, Mrs. Hawkes looked out of the window and saw the gentlemen being marched back home by the governor, as *he* wished to do the calling. He asked Mrs. Hawkes' permission to come upstairs and, the first we knew, he walked in. The gentlemen could not come up, because his ladies were here. That always seems provoking to me, that these Persian men expect to see our ladies, when they would be horrified to think of American men seeing theirs. Well, he wanted music and sat down in the midst of his many women, and the gentlemen sent up some raspberries of which our guests partook. The governor came another day and wanted a cake baked, as he was to have company. Then he desired to borrow some Russian flour and our cook, simple requests with which we complied.

Charlotte G. Montgomery.

Ten Days in Zenjanab, Persia.

July 14–24, 1903.

This is a village, of some 500 inhabitants, in the mountains, sixteen miles from Tabriz. Misses Beaber and Drake had gone up there, for a rest, after the close of school and I spent a few days with them.

Four and a half hours riding brought me to the village, Tuesday. The same afternoon we were invited to a tea drinking at a neighbor's house where I had a talk with six persons. Wednesday, at another house, twenty-seven heard the gospel, and prayer was offered. Thursday we had ten present. Friday at 10.30 A.M., mounted on donkeys, we went four miles to Hazaboran. There, in an orchard, I read and talked for two hours to twenty-two very attentive listeners, and prayed with them. Sunday, I had three meetings in Zenjanab, on Monday two, on Tuesday one. Wednesday we went to the village Anagan, where we had an audience of sixty. Thursday in Zenjanab there were six. Friday I returned to Tabriz. In the ten days there were twelve meetings in the three villages, and 250 heard the Word, some of them several times. Frequently at morning prayers, which were held in Turkish, villagers would be present. The Spirit helped me to present the truth in an impressive and acceptable manner. Always the people listened attentively and understandingly. As Christ was presented as our only Saviour and Redeemer to these receptive audiences, may we not believe that some who heard shall be saved?

One woman said "How shall we know? We have no one to tell us." Another, after hearing the sweet story of Jesus, said, "Is that for us, too?" Another said, "Tell us the way." Then how gladly I told her of Jesus "the way, the truth and the life."

I have not told of our scrambling up the steep hills and down, crossing the rushing stream on stepping-stones and coming down with more force than agreeable on hands and knees; of the delightful air we breathed and the refreshing spring water we drank; of our picnic one day under the trees, nor of the fine milk, butter, cream curds, and spring chickens; or again of our sweet intercourse together, and how we gazed at the stars and marked the constellations as they shone with added brilliancy through the clear sky, that at Zenjanab seemed so near to Heaven. God hath made all things wonderful and "only man is vile." There was a village fight on the Sunday I was there. It was passing all description to see the actors and hear their screams. Streets and roofs were crowded with people, all yelling at once, some throwing stones, some tearing the clothing of their opponents—and all this tumult about nothing!

Mary Jewett.

Incidents of Half a Persian Journey.

[Mr. and Mrs. Hawkes left Hamadan May 14 and were absent 29 days, so that the events here recorded belong to the first half of their trip.—Ed.]

Nahavend, May 21, 1903.—Day before yesterday, the day we got in, was one that lives in memory, at least while the aches and bruises last. We rose at 2.30 and got on the road at 4.45. On the road we were—except for two hours and a half when we took refuge from the rain in a caravanserai—until nearly 4 P.M., riding, walking, climbing, crossing and recrossing a small stream on stepping-stones, leading the horses in tiny paths on the very edge of high banks, and getting into Nahavend in a storm of rain, hail and thunder. Just after our arrival the rain came down in sheets, and we were thankful for it, as the villagers had been complaining about scarcity of it for the past month.

Kahreez, our first stage out of Nahavend.—We crossed the stream, to-day, on which the final battle was fought which brought the Persians under the power of Islam. It made our ride very interesting to try to locate the places where opposing forces stood. Mr. Hawkes asked some of the villagers met, if they knew where the battlefield was, but apparently they had never heard of it. We got down and had lunch near a bridge which crossed the muddy river.

Tuesday we had to ford one. The rivers without bridges are a terror to me, and there is to be one to-morrow.

Our two days at Nahavend were busy ones. Mirza Yohanan's school to visit, calls to make, but the most trying thing was my own "reception." I appointed a time for callers and, before it was through, I came to know how the animals in menageries must feel. I could not read to any purpose, nor talk, and at last Ali had to excuse my guests as evening came on. He said the street was packed with women, girls, and even men, waiting for a turn to get in.

Mr. Hawkes held a little service, the evening before we came away, and baptized two young Jews who have been for some time asking for baptism. It is a little light set aflame in a new place. Mirza Yohanan is an earnest young Christian who attended our school in Kermanshah, and afterwards came to Hamadan where he was received into the Church. He is much respected by the Moslems in Nahavend and is giving private lessons to the Governor's son and some others.

Kangarar, May 23.—We had an easy journey to-day, the river proving not nearly so dreadful as in anticipation. I find a good many bugbears are of that stamp. We were off by a quarter to five and the plain was lovely with scarlet poppies, dear little pink convolvulus, white and yellow flowers whose names I do not know, and soft spring green for setting. When we neared Kangarar (Concobar, the Greeks had it), a man met us asking if we wanted a *manzil*. We followed him through the steep cobblestoned streets until he took us into a yard with two whitened rooms, a nice place for Sunday, with a stork's nest full in view where the parent birds were feeding the young ones. Presently we discovered that some Frangee was expected and the Governor had sent this man to watch for him and take him to the place we were in. We had to vacate, but found a quiet place near by, from which we can see another stork's nest in a tree.

TOURING TENT IN THE KURDISTAN MOUNTAINS.
Mr. Labaree and Helper.

Kermanshah, May 28.—We arrived here yesterday about 9 A. M., having started at 2 o'clock in order to get in before the heat of the day. It is not great fun riding in the dark over a stony road, but my horse did not stumble. On the way from Kangarar to Senna we met the party who had been the cause of our giving up our *manzil*, and I can assure you it was a very imposing cavalcade. M. De Morgan and a number of gentlemen, who are assistants and members of his force in various capacities, and five ladies! Never in all our years have we met such a caravan. There were nineteen in all, including various servants, and later we met their luggage caravan and more servants.

It is nine years since I was in Kermanshah. We had a warm reception

here from Kasha Mushe* and old friends. Kasha's work is very interesting. We were in the school nearly all the morning. Three sons of the Vakeel-i-Dowlah are among the pupils. Their grandfather made us his guest when I first came here, and treated us royally. Now he is dead, and his son, and that son's beautiful wife who said 'the women would have words with their prophet when they went to the other world because he had not treated women well.' As she had no children, her husband took other wives much inferior to her, and these three boys are sons of two of these wives.

There are a number of Europeans living here and we dined at the home of Baron Wedil, who has charge of the Custom House and has been a good

ROADSIDE "CHRISTIAN" CHILDREN.
At Gavilan, Persia. Piles of native fuel in the background.

friend to Kasha Mushe. . . There were fifteen at the dinner, the table being set out on a long piazza. Down through the middle of the cloth was a bank of pink roses with bouquets of them here and there among the tall Russian candlesticks. Scotland, France, Germany, Austria, Belgium, Turkey and America were represented, and there were besides a Jew, a Nestorian, and a man who was Greek and Armenian. I asked if I might not count that individual two, in order to make my list of nationalities longer. Several of these people were travelers who are here only for a day or two. One has come to take charge of the Imperial Bank. Two are assistants of Baron Wedil's. One has recently come from Teheran with his bride, who was the only woman in the party besides myself. The Turkish Consul at Kermanshah was present, and I believe I have not counted the Greek doctor. Before dinner we were taken into a beautiful garden, where I wanted to pinch myself to see if I were awake or dreaming. Nine years ago that spot was a dumping place for the refuse of the city and was offensive as we rode past into the country. Now it more nearly represents one's idea of a Persian garden than almost any place I have seen—pine, willow and poplar trees with birds flying through, and roses, roses, roses, pink ones and white in lavish profusion! To reach it we crossed an open space in front of the Custom House, where numbers of camels were standing and lying about so the Oriental atmosphere was complete. It seemed strange to come back from the garden and find ourselves among that mixture of Europeans in Kermanshah where we were at one time the only foreigners.

Kasha Mushe has done good work and is a sort of patriarch of the Christian community, young as he is. It is pleasant to see what an influence he has and to find his pupils in such places of trust and responsibility—in bank, post office and custom house, young fellows who in America would still be in High School. Boys become men of affairs very early in Persia. They must be breadwinners when they ought still to be in school and on the playground.

Belle Sherwood Hawkes.

* For Mrs. Robt. Speer's account of "A Nestorian Missionary," see WOMAN'S WORK FOR WOMAN, Aug., 1897.

One of My Friends.

One day last winter, a message came from a Moslem lady, an entire stranger, requesting me to bring my Testament and read with her. Such a request, from such a person, was a delightful surprise and I very soon made an opportunity to go, sending word beforehand. The reception was most cordial, and like Cornelius of old, she had gathered a small company of friends to listen to God's word. Her husband, who had been dead seven years, was a very wild young

Nestorian who had become a Mussulman, but he had been kind to her, and through him she had learned more or less about Christ, and was familiar with the Testament. Her father, a *mollah*, had taught her to read, and also that the Old and New Testaments are from God, so she was ready to receive whatever could be found therein. But, alas! she had been taught that many of the precious truths about Christ, refer to Houssain, the grandson of Mohammed, and especially many of John's visions in the Revelation were interpreted as prophecies of Mohammed. For about two hours we turned over the leaves of our Testament, she calling for incidents and stories which she remembered to have heard long ago, and to which she listened with the eagerness of one who was thirsty. The next day I sent her a Persian Testament and she has studied it faithfully.

Since that first call we have often met, and always she fills the entire time with questions about different portions of Scripture. My heart is sad to see how the faith of Islam perverts the sweet truth of Jesus. This lady, however, accepts proofs, as we read. Recently her two eldest daughters have married, and one of them with her husband has come to live with my friend. This son-in-law is reading the Testament also, and the last time I called, she said that he wished me to explain the first chapter of John. She thought the Lamb of God, of whom John spoke, is Houssain, whom they think died for the nation. She believes that Christ died for men of His time,

MOSLEM CHILDREN.
"Seeing us go by."

and the next prophet is the saviour for his period, and so they have faith in many thousands of prophets. Will you not pray for this lady, that she may be led to accept Christ as the only Saviour?

X.

WAITING on her horse at a place where she "least expected to find any one interested in the Bible," Dr. Mary Bradford of Tabriz was recognized by two gypsy women, as "the one who helped my daughter." Result: a room full of women listening to her story of Jesus' life, until interrupted by the annual weeping for Hassan, in the next room. Then thirty rose and went out to beat their breasts and wail according to their custom. For the thoughtful remnant there was further instruction and gospels were bought.

Notes of a Tour to Lahijan, Persia,

APRIL 25—MAY 5, 1903.

The prolonged wet season had kept us impatient for traveling weather, so it was with delight that Dr. Lawrence, Mr. Schuler and I set out for Lahijan. This was to be the genuine commencement of our evangelistic labors in the province. The morning was perfect and our hearts were light. An occasional nightingale sang in the bushes. Mountains, rising one behind the other, the highest line snow-capped, rejoiced the eyes that looked at the great semicircle against the horizon.

Lahijan was reached about sunset Saturday. Our experiences had been varied and had included crawling on foot over a broken bridge and being twice ferried over White River, with a walk through a mulberry forest in between, and a stay at a tea-house on the high river bank. There Mr. Schuler had an earnest conversation with a group of fifteen or more men, among whom were two Persian mollahs. Much yet remained to be done before our rooms should be in order for Sunday, when a caller was announced. He proved to be a diminutive Sayid, whose shoulders reached nearly to his ears and whose head was covered with an immense tur-

ban. He introduced himself as a "man about a hundred years old, who has eight wives, and twenty-two children." He further said that strangers who came to Lahijan always made him a present. He brought us a gift of a pheasant, which he took away with him when told that our gift would be medical treatment, for some ailment which he had mentioned to the doctor. When two other callers, young men, had left, the mud floor of our room was swept and covered with a little carpet and a "rain-curtain," and though fleas crawled and our neighbors poured forth the pent up emotions of the day on an old accordion, we slept the sleep of the journeying missionary, and awoke to a blessed Sabbath of rest.

Monday, Dr. Lawrence opened his dispensary. The men were received in his room, Mr. Schuler as translator; the women in mine where I interpreted. Thirty-two women came, during the ten days we were there. Not all were sick. Nearly all of them sat for a long time, often staying on after the medicines had been given. This was an opportunity for me to read the Word of God and with His help to "open their understandings" that they might understand the power of God to save. Twice we went to the house of a Persian gentleman, to see his sweet young wife who had been more or less of an invalid seven or eight years.

We made a visit to Langarad, a place of about 1,000 houses, some ten miles from Lahijan. We got out of our vehicle in the central square and walked over the thick, soft turf. Some women returning my salutation of "peace," I crossed the road and approached them. Mr. Schuler and Dr. Lawrence walked on to the tea-house in the market square, where I promised to meet them in about fifteen minutes. My group of women speedily increased in size, and one of them proposed that we go to her house. Off we started, grandmothers with babies on their backs, women and girls with out-swelling chuddars, boys and girls with twinkling legs flying on ahead, turning every minute to see whether the foreign lady was coming. We sat, at least thirty of us, in a circle on the floor, having left our shoes outside. I forgot all about the fifteen minutes and Mr. Schuler waiting at the tea-house, and talked on for more than an hour. They begged me to come again.

I quote some figures from Mr. Schuler's report: "Our parish is five hundred miles long, about fifty miles broad and contains, in its two provinces, eight cities and hundreds of villages whose million or more inhabitants are unvisited except as Mrs. Schuler and I are able to reach them in our itinerating tours." Does it not make one catch one's breath? Here comes in the ministry of prayer. Will you serve these people, who are very dear to our God, in this way, faithfully and systematically?

Annie G. Dale Schuler.

Christian Endeavor Convention in Urumia.

We have just been holding the second annual convention of our, now, thirty-five societies. We held it from Friday to Monday so as to give our seventy-five pupils the benefit of it, as well as those who came from villages all over the plain. There were fourteen meetings at which we had helpful papers on the different committee work; devotional meetings, one on the roof before breakfast where no songs were sung, only prayers for a blessing on the day's services. The city lying all about us and the mountains round about it reminded one of Jerusalem.

The enthusiastic assistance and attendance of our young men's society of twenty-five or so, mostly artisans of the city, or those from villages who are learning trades, stimulated the interest in forming Endeavor Societies among young men in the villages. Those of the past have been composed of young women and the young people could not mingle in a meeting conducted by themselves. Most of these young men obtained a day off on Saturday and were there morning, afternoon and evening. We filled little Murt Muryam church with our four societies and delegates. Kasha Isaac gave us a rousing and inspiring address. One in speaking of that meeting afterward said, "It seemed just like heaven; I couldn't hardly believe I was on the earth."

Bertha H. McConaughy.

PERSIA.

MISS HOLLIDAY wrote from TABRIZ, July 26:

Railroad communication via Russia is getting so much better and carriages are used so much more now in Persia, that the journey is not so formidable as it used to be. More people are coming here every year from Europe and the United States. A part of our mission force is absent at present. Mrs. Van Hook has gone to an Armenian village and Misses Beaber and Drake to a Moslem one, taking three of the five girls who graduated this summer and whom they expect to train as teachers, giving them a normal course and practice in teaching next year.

Nothing to my mind outside of the Bible, so well expresses our situation as Rudyard Kipling's "White Man's Burden." I read it over and over. He may not have meant it for missionaries, but it suits no one else so well.

We have quite a force of evangelists, Nesiorian and Armenian, either moving about or staying for some months in important centers. One came over from Salmas last week, full of joy and enthusiasm, fresh from a most successful campaign in Kurdistan, more wonderful than anything yet, and for which we thank God and take courage. Friends speak of our work as perhaps discouraging. I do not find it so.

LIGHT IS BREAKING

all round the horizon, and we have such constant evidence of the Spirit's work and power, that we are filled with hope and joy. I often think of the song, "I feel like singing all the day," it is so delightful to see the openings for work, and receptivity of the people. Dr. Bradford is so short of help, and the work here in Tabriz is so open and interesting, I hardly feel at liberty to leave just now, though I hope to go early in October to Khoy and Salmas and stay till spring.

Dr. Vanneman is bringing the medical work for men over into our big garden, and has built his dispensary on the north street. We have streets on three sides of our property. The boys' school entrance is on the west, and ours of the Whipple Hospital on the south. Dr. Vanneman's new residence is now building, a little to the north of our premises, and I hear the builders singing at their work as they always do, "O brother, bring me mud; grandfather, favor me with some bricks; son of my uncle, hurry up with that water," etc. We are having our first hot weather, as it has been delightfully cool so far, and even if the day is hot, we can bear it if nights are cool.

I am busy this summer teaching English to three scholars, each reciting separately, seeing the women who come to the dispensary, calling, receiving calls, and taking my share of prayers in the house meetings, etc. I am very well and very happy. One of my pupils is a bright boy of about sixteen, and I am teaching him by a new plan. He is doing finely, but he is exceptionally bright, so perhaps it is not a fair test of the new system. I shall try it on an average pupil. Remember us all in your prayers, especially the Kurds and other wild nomads in our field.

IN SYRIAN VILLAGES OF URUMIA ANNEX.

MRS. MCDOWELL wrote from VAN, TURKEY IN ASIA, (where she lives, as a more convenient point than the Persian side, from which to reach the mountain field,) on May 21:

November 8th, my husband started to the mountains where he spent the winter. Of course the winter seemed long and lonely, but I was too busy to think much of my loneliness, so it was much easier than I expected. I made progress in the study of Turkish, and am able now to pay calls on Turkish women. The climate here is fine; winter and spring have been ideal. We have never had better health.

After Mr. McDowell returned in March, as soon as the roads were open so we could use horses, we began visiting Syrian villages in

this region. Being out of the usual path of travel, these have not been worked at all. I have been

APPALLED BY THE IGNORANCE

of the people. They are very poor, many being under the hand and foot of a Kurd who has compelled them to build him a good house, where he now lives and takes from them everything, their crops, flocks, absolutely everything. A short time ago we visited such a family. The women and children were half naked. They were not planting their fields, for the Kurd would take their crop when it ripened. God has given these people one of the most beautiful spots in the world, but with this government, the lawless Kurds and their own sin, they are most miserable.

Last week, leaving our boys with the friends* here, we started at noon to visit several villages. Besides the horses we rode, a third carried our cots and bedding, raincoats and provisions. Our man rides upon this load. We reached our village at about 5 o'clock. Immediately the women and children gathered around me, so I sat outside and their curiosity was satisfied as to where I was going and how I rode on one side of a horse. When I ask them who Christ is, they say, "What do we know? No one teaches us." It is very sad that in nearly every village is a priest of the old Nestorian Church, who knows how to read and knows the Bible and yet does not teach the people one thing. The wife of one of these priests said to me in the most pathetic way—"I am going to hell; what do I know?" I talked to these women an hour or more; they understood the need of a Saviour, "but," they said, "you will go away and we shall forget these things." They begged me to stay a month, or even a week, and teach them.

The men and boys were gathered in a room with Mr. McDowell during this time. We ate our supper and had another meeting, the women assembling in the large living-room. This is entered by a long, dark passageway. There was no opening for light except a hole in the roof. As the door is shut at night, there is no ventilation. The floor and walls are of mud.

IN THIS ROOM WE SLEPT WITH

the family—twenty people—three babies in cradles, numerous cats and chickens, and five calves which stood near our heads. Before going to bed I wondered if they would chew our clothes or our ears, but the calves were the most quiet of all during the night. The three babies took turns crying and the mothers never wakened to care for them, although the old grandfather called loudly to them. "Grandfather" coughed the whole night. These circumstances, besides fleas which held high carnival, did not allow of much sleep.

We were glad to be again on the road and breathe the fresh air. To the next Syrian village was twelve hours' ride, over a pretty road, a series of hills and valleys, with streams and rocks, beautiful wild flowers and birds, many of which I could not name. Although I got down and walked many times, I was quite stiff and sore, but a good night's rest in a quiet room restored me. Next day I had groups of women about me, anxious to hear. After dinner we gathered a large number for a meeting. At the close, a woman who had listened intently, took me aside and asked me to make the sign of the cross on the forehead of her baby, which of course I did not do. She told me she had been stolen by a Moslem and by force became his wife. She felt that her baby was lost. I had a long talk with her and she

PROMISED TO HOLD FAST TO CHRIST

and pray daily. Many had questions to ask, showing what their sins are and giving opportunity to help them in their particular needs.

Monday morning we started early. After an hour or more, we began to hear gun reports which grew louder as we advanced, yet we could not tell the direction because of the echo in the hills. After some time we were warned by a man on the roadside who had been robbed a half-hour before. Two Kurdish tribes were fighting near the villages we wished to visit. Of course we turned aside to another road. After meetings that evening in a village, we slept in a stable-room, which is one corner of the stable raised about two feet. At our request they put the animals out and we had a quiet night.

We are this week making preparations for the summer in Gawar where Mr. McDowell spent the winter. We expect* to live in a tent and move about some.

DR. J. P. COCHRAN wrote from URUMIA, June 3:

A few weeks ago, we were called upon to bury one of the most noted men among the Syrians of Persia, Deacon Eleya. Although the funeral took place but a few hours after his death, there was a large gathering of friends from the city and villages about, to

*Van is a station of the American Board in Eastern Asia Minor.

*Expectations which no doubt were disappointed on account of the fighting in that district, so Mrs. McDowell's lonely winter was succeeded by a summer separation from her husband.—ED.

testify to the honor and esteem in which he was held. From first to last this man was always loyal to the mission. He had been on the Evangelistic and Legal Boards for many years, and was treasurer for the foreign mission work of the churches here. As civil head for the Protestant community, he won the confidence of his people and the favor of Moslem authorities. His loss will be long felt.

THE COLLEGE COMMENCEMENT

took place early in May; 15 boys completed the preparatory course, 9 took diplomas from the collegiate, and two from the theological department. The essays of this class were superior, perhaps, to those of any previous year. The exercises were held under a large tent in the college yard and, aside from invited guests and immediate friends of the students, there was a large number of men and women, who were drawn to this exhibition because they take interest and pride in the work accomplished here by the young men of their nation, and enjoy seeing and hearing what can be found only here and at the Fiske Seminary Commencement. Moslem men and women occasionally stray in to these public exhibitions, and to them it is a most novel and interesting experience.

In Gawar, where Mr. McDowell worked last winter with the helpers, there was

AN AWAKENING SUCH AS WE HAVE NOT SEEN

since the very earliest history of missionary effort on that plain. Mr. Sterrett was in the field along the Tigris. One Bible woman spent the winter in Tergawar, another among the Jews of the city, and a third made her headquarters in Dizzatika.

Miss Dean, in addition to what she does in the school, continues to get out into the villages a great deal. She has just returned from a distant village, having fallen with her horse against a mud wall, sustaining many bruises and a pretty thorough shaking up.

Urumia has just received a visit from H. R. H. Mohammed Ali Mirza, the Crown Prince of Persia, who with his chief wife and her children and a large retinue stayed here ten days. His reception into the city was imposing.

A strong feeling prevails among the ruling classes as well as the peasants, that Persia is practically in the hands of the great Tsar. Missionary efforts on the part of

THE RUSSIANS HERE

at present, are chiefly along the line of establishing a plant for printing on a large scale, as well as in a war that is being waged with representatives of the Old Nestorian party for possession of the Nestorian churches and property. We repeated our efforts to-day to move the authorities to rescue

THE BESIEGED IN MAWANA,

urging that all that was asked is that they be convoyed by a small escort, and thus removed from the danger and death that seem to await them where they are. The only ray of hope received was the promise that the Governor for Christians would telegraph Tabriz, asking permission to go up himself and bring them away. We also heard that forty Kurdish horsemen, of another tribe, which the governor had ordered to the rescue of Mawana people, had arrived there. One of the saddest aspects of these hostilities is the future outlook. So far as we can see, it will be impossible for the majority of the Syrians to go back to their homes in Tergawar, if they are spared to escape now, because up to the present they have always held their own against the local Kurds; but now, having been thoroughly beaten, and not aided by government, their independent spirit has been crushed, and only such as are willing to submit to be the slaves of the Kurds can live again on that plain. The present desire is to sell what they have saved and get across the border into Russia.

KOREA.

Miss Doty wrote from Seoul, July 15:

Do you remember accusing me of never being guilty of writing? Well, this spring I took a second trip up into Whanghai Province and it made me feel really enthusiastic about writing to Woman's Work. Once I was tempted to have the coolies put my chair down right there in the road, that I might indulge the impulse.

At Tätăn, the Sabbath I was there, they took up a subscription and raised funds sufficient to purchase a church building. They will need to make some changes to adapt it for the two assembly rooms, one for men and one for women. In this place there are about thirty men and twenty women who are either baptized, catechumens, or regular adherents who are seeking to learn more of the truth.

We had three classes a day. Between times, I was able to learn something of the home life of the women in attendance. One woman, as she left on Sabbath evening, said she would be unable to attend next morning as she worked on a farm some distance from there. In the night a gentle rain set in and hers was the first face to greet me Monday. She said, "God arranged this better than I had thought." One of the brightest women, who perhaps more than all the others drank in the joy of

the gospel, was one whose tanned and worn face and soiled clothing were the index of much hard work and poverty. Her husband had not yet received the gospel and persecuted her, and very earnest was the prayer with which she came to the Saviour in his behalf. She is learning to read and gives promise of soon being able to study God's word for herself.

MRS. YE, A BIBLE WOMAN.

Work at Mäsän is new, and much on the hearts of the Haiju Christians, especially on the heart of Mrs. Ye, who accompanied me from there on this trip. After we left Tätän and the delightful meetings there, she assured me there was "a heap more pleasure in the work at Mäsän." It is a very wicked place but the difficulties did not oppress Mrs. Ye. There were the Lord's chosen there, and He was calling them out. A fifteen miles' walk over two mountains with a sister's baby strapped on her back most of the way, and later, a thirty miles' walk, accompanied by the same little incumbent, were counted only joy to her as she saw the little circle of believers widening out in Mäsän.

In this part of Whanghai, a year ago, I met for the first time six girls who last fall were found in our boarding-school at Seoul. On this last trip I heard many earnest prayers in behalf of these daughters and the other girls in our school.

Miss Best wrote from Pyeng Yang, July 2:

In these lovely days, it is good just to be living, and to be on the mission field is a little nicer than living anywhere else.

These are days of "last things," finishing up the (mission) year's work, preparatory to Annual Meeting which is to be here, in early September. The men of the station, especially, are very busy, not as most of the year out in the country, but in Pyeng Yang. Yesterday the

TRAINING CLASS FOR HELPERS

closed after a two weeks' session. The class was composed of 120 members, the choice men of all sections of the Syen Chyun and Pyeng Yang fields. They were here entirely at their own expense and at a very busy season in the fields, when their absence means extra work for members of the family who are left at home. One man from Whang Hai Do told me that his son who had returned home that week, after a year in the academy here, had taken charge of all the work so that the father could be free to come up to class. It is impossible to estimate the influence for good that these men exert in their churches and communities, after returning from these classes and the daily contact with each other and their missionary leaders. Mr. Whittemore and Mr. Ross came down from Syen Chyun to help teach. To-day begins the Normal

CLASS FOR SCHOOLTEACHERS.

About fifty men teachers are here from different parts of the country, and more will come. Primary schools are in a crude condition yet, owing to a lack of qualified teachers, so this summer class is most important. Two Korean women who teach in our city girls' schools sit in the room adjoining when the men are receiving instruction and catch the droppings. Some day—not far off, I hope—when the good people at home send us the new women missionaries, we are going to have primary schools for girls where they are needed throughout the country, in charge of good, trained women. There will be plenty of hard work to do before that glad day comes, work that is well worth doing, and there must be young women at home who would like to have a hand in it.

Our two city schools had an enrollment of ninety girls. Several of them were among

SIXTY-ONE ADULTS BAPTIZED

in the city church, on a Sabbath in June. On the following Sabbath, 36 little children were baptized. Christian homes in Korea are multiplying, and nothing makes one realize the growth in them more than such an occasion when Korean husbands and wives, in the presence of a large congregation, stand side by side with their little ones in their arms and take upon themselves vows to train them in the knowledge of the Lord. With boundless opportunities and many blessings, we cannot be grateful enough for all we have received.

JAPAN.

Miss Rose writes from Otaru, July 28:

Nine persons were baptized in our church last Sabbath. About half of them have been members of Sabbath-school. They are attractive young people and influential.

The addition to our school building is completed. We have a fine chapel below, and three recitation-rooms upstairs. We have named the building "Brown Hall" after Mrs. John Crosby Brown, who kindly helped us to build it, and the little court between the three houses we call "Madison Square." Brown Hall is to be dedicated August 4, when we also have a farewell meeting for our pastor, who goes for two years of study to one of our theological schools in America. He has been an efficient teacher in our school. I hope some of you will meet him.

HOME DEPARTMENT

United Study of Missions for 1903-'04.

[To those who are beginning these studies, we repeat what we have always said: that it is wise to *begin* with Vol. I, *Via Christi.*]

Here comes *Rex Christus*, the third volume of our series, its cover wearing a familiar face. How shall we conduct our study this season?

In *Life and Light*, for August, Miss Susan Hayes Ward offers a simple and sensible plan which many a small auxiliary might follow with advantage. She recommends that, where attendance does not exceed twenty, the book should be read aloud, a chapter at a meeting, the members to take turn about, as reader. "No reading should be attempted unless *all have the book in hand*, as the strain of listening without such aid is exhausting. Much more is gained where every one present actually reads the book, with the running commentary and discussion that accompany such reading, than when the time is occupied by papers written and read by a chosen few. In an auxiliary where this better way has been pursued, the members have been known to continue the meeting twenty, even thirty, minutes beyond the appointed hour." Miss Ward suggests that one member be the designated authority on pronunciation, another on geography.

HOW TO CONDUCT A STUDY CLASS.

[From a Paper read at Annual Meeting of Board of Northwest.]

To the study class is due a great increase of mission study in the last few years. It has provided definite subjects, has given the members something to prepare for each session, brought them together for discussion, and suggested outside reading bearing on the course. Those who have tried it under anything like favorable circumstances are convinced that it is a good method for spreading a thorough knowledge of missions.

The text-books prepared for Student Volunteers have been largely used. The Presbyterian Missionary Campaign recommends to beginners *Knights of the Labarum* (brief biographies of four pioneer missionaries), and *Modern Apostles of Missionary Byways. The Price of Africa*, biographies of Livingstone, Good, Mackay, and Cox, has been very popular among Christian Endeavor Societies. But the course which will interest you most, and with which I am most familiar, is that prepared by a committee representing Women's Boards of all Christian denominations in the United States and Canada. Nearly all those who took up the study of missions last fall took *Via Christi*, the first volume in this course, and I suppose those beginning this fall will do the same.

It may be most helpful to tell you just how we conducted our own study class, the past winter. It was held in connection with the foreign missionary society. We expected to meet once a month, but we found after a time that it would be more satisfactory to meet every two weeks. From 30–45 minutes were given to devotional exercises, business, and short items on the monthly missionary topic. The leader of the study class did not have charge of this part of the meeting. It was followed without intermission by the study class. Not all members of the society were members of study class, but all were welcome as visitors. Only those who were willing to study the lessons assigned and take part whenever called upon were regarded as members.

The first chapter of *Via Christi* covers a period of 300 years. Two sessions were given to this chapter. At the first meeting the leader gave a brief outline of the lessons. A five-minute talk followed by one of the members who gave an outline of the geography of the Roman Empire, general conditions, and helps and hindrances that the first missionaries encountered. Another member told, in three or four minutes, the personal characteristics of the first missionaries—Paul, Barnabas, Timothy, Silas, and Luke. Another gave a map

talk on Paul's missionary journeys. The meeting closed with a fifteen minutes' discussion of several topics:

The Early Apologists.
Justin Martyr.
The Alexandrian School of Theology.
Were City or Country Missions the More Fruitful in the Early Days of Christianity?

Nearly always those who prepared on special topics wrote what they had to say and read it, as that seemed to be the only way to keep within the time limit.

There was a ten-minute review at each session, usually a question review, in which we attempted to cover in a more or less general way all the chapters already studied. The questions asked by the leader were always written out, so that no time need be lost. She tried to make them clear and definite, neither too easy nor too hard, and capable of but one answer.

We did not attempt to cover all the subject matter suggested by *Via Christi*. Two or three topics for special study were selected from the list given with each chapter. The others were omitted entirely. Some paragraphs in the text were merely read over, others were studied carefully with the help of other books and enlarged upon in the meeting, by the leader. In many ways, the class was far from ideal, but it was both interesting and profitable to leader and members.

Blanche Lambach Crowe.

SINCE LAST MONTH.

ARRIVALS:

July 14.—At New York, Miss Charlotte Montgomery, from Persia. Address, care Mr. Hand, 156 Fifth Ave., New York.

August 6.—At San Francisco, Miss M. Louise Chase, from Syen Chyun, Korea. Address, Parker, South Dakota.

August 12.—At New York, Mrs. W. C. Gault, from Africa. Address, Wooster, Ohio.
Mrs. F. G. Knauer and two children, from Africa. Address, Washington, Pa.
Rev. R. H. Nassau, M.D., from Africa. Address, Lawrenceville, N. J.

August 13.—At New York, Rev. and Mrs. F. G. Coan and four children, from Urumia, Persia. Address, Wooster, Ohio.

Sept. 1.—At St. Peter, Minn., Rev. Wm. Wallace and family, from Mexico.

Sept. 4.—At New York, Miss I. A. Griffin, from Chieng Mai, Laos. Address, Birmingham, Ala.
Rev. and Mrs. G. W. Marshall, from the Canton Mission, are in Bedford City, Va.

DEPARTURES:

August 15.—From Philadelphia, J. G. Wishard, M.D., returning to Teheran, Persia, accompanied by Mrs. Wishard and two children.
Miss Rosa Shoenhair, to join the East Persia Mission.

August 18.—From New York, Rev. and Mrs. J. N. Wright and four children, returning to Tabriz, Persia.
Miss Mary E. Lewis, to join the West Persia Mission.

August 18.—From San Francisco, Rev. J. Eugene Snook, returning to the Philippine Islands, accompanied by Mrs. Snook.

August 22.—From New York, Rev. Frederick N. Jessup, youngest son of Dr. H. H. Jessup of Syria, to join the West Persia Mission.

August 26.—From San Francisco, Rev. and Mrs. Geo. G. Bruce, to join Canton Mission.
Miss Nellie L. Read, to join the Canton Mission.
Miss Elda G. Patterson, to join the Canton Mission.
Rev. Clarence D. Herriott, to join the Central China Mission.
Miss Margaret B. Duncan, to join the Central China Mission.
Miss Lois D. Lyon, to join the Central China Mission.

Sept. 3.—From San Francisco, Rev. Courtenay H. Fenn and family, returning to the Peking Mission.
Guy W. Hamilton, M.D., and Mrs. Hamilton, formerly of Siam, to join the Peking Mission.
Dr. Louise Keator, to join the Peking Mission.
E. D. Vanderburg, M.D., Mrs. Vanderburg and child, formerly of Hainan, to join the Hunan Mission, China.
Rev. and Mrs. Wm. T. Locke, to join the Hunan Mission.
Miss Elizabeth McAfee, to join the Hunan Mission.
Mr. and Mrs. Robert O. Franklin, to join the Siam Mission.
Miss Ednah Bruner, to join the Siam Mission.
Miss Anna W. Jones, to join the West Japan Mission.

Sept. 11.—From San Francisco, Rev. and Mrs. Robt. Irwin and child, returning to Laos.
Miss Edith M. Buck, to join the Laos Mission.
Rev. Wm. D. Noyes, to join the Canton Mission.

Sept. 12.—From New York, Miss Johanna Blinka, to join the Colombia Mission.
Miss Annie E. Hunter goes to spend the winter with her sister at Barranquilla.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

October. Prayer Union.—*Our Auxiliaries.*

THE experiment of having one or more of our directors present on Saturday mornings at our rooms to meet any visitors who might come to get information or ask advice about mission work, met with success even in the month of June. We are therefore encouraged to continue the plan, and now cordially invite any such inquirers who can make it convenient to call at *Room 503, Witherspoon Building, Philadelphia, on any Saturday morning between ten and twelve o'clock,* to have "a good talk" about the very practical work of the Society.

IN contributions we did well last year. Every pledge was met and a substantial advance made. In the sending out of new missionaries we did not do well. The great pressure now is for a larger number of worthy candidates. Read and heed Dr. Ellinwood's *Appeal from the Foreign Mission Fields.* If you have not seen it, send for a copy to the Board of Foreign Missions, 156 Fifth Ave., New York. It tells who are wanted and why, and exactly where they are to go.

Mrs. Chas. E. Morris, Chairman of our Candidate Committee, will be happy to correspond with any who wish further information, or who may desire to make application to become missionaries.

SOME of the missionaries, who are now supported by churches, regret the loss of the personal sympathy and co-operation they had whilst they were in touch with an Auxiliary Society. Cannot this be avoided by the women of the congregation arranging for a regular correspondence? Let not one missionary on the field, man or woman, ever deplore a lack of sympathy in the home churches.

THE *Woman's Synodical Meeting of Ohio* will be held in Wooster, O., October 15. As the sessions are to be held in the fine new auditorium of Taylor Hall, much interest should be attached to the gathering in this interesting place.

FOR "Persia": *Selby of Marbeshoo,* 1 ct.; *Hospitals in Persia, Schools and Colleges, Flash Lights,* each 3 cts.; *Historical Sketch,* 10 cts.; *Question Book,* 5 cts; *Illustrated Programme,* 5 cts. per doz.; *Daughters of Iran,* 2 cts.

Rex Christus, 30 cts. paper, 50 cts. cloth; *Year Book of Prayer, 1904,* 10 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

WE can now give the dates of sailing of most of our new missionaries, with the destined country of each, though not always the station, as that is usually arranged by the mission. Let us pray earnestly for them that they may be kept in health and given patience and endurance in learning the languages and adapting themselves to the people and work; also, as Mrs. Rhea so often has said, pray that they may learn to *love* the people. August 8, from San Francisco, Miss Mary Brown to Korea, Miss Emma Boehne to West Shantung; returning, Dr. Eleanor Chesnut to Lienchow and Miss Lindholm to Shanghai. August 26, Rev. and Mrs. Geo. C. Bruce and Miss Nellie Read to Canton, Miss Margaret Duncan to Central China. September 18, Rev. and Mrs. J. Eugene Snook to the Philippines, from San Francisco; the same date, from New York, Dr. Nellie Binford to Furrukhabad, India; returning, Rev. and Mrs. Bandy, also Furrukhabad, Rev. and Mrs. Walter J. Clark and family to Ambala. September 29, from San Francisco, Drs. M. M. and N. J. Null to Korea, Miss Mary B. Cooper to Japan, Rev. and Mrs. Roy Brown to the Philippines, Rev. and Mrs. J. E. Shoemaker returning to Ningpo. September 15, from New York, Rev. and Mrs. Jesse C. Smith for Chili.

The date when Miss Edith Buck goes to Laos and Rev. W. G. McClure and wife return to Siam is not yet set, nor do we know the date of sailing of Rev. and Mrs. W. B. Allison for Guatemala. Rev. Geo. Wm. Wright, whom we Chicagoans claim, sails for the Philippines from San Francisco October 26. The date of return of Miss Silver to Shanghai and Miss Schaeffer to Hainan is not yet known.

THE books in our circulating library are loaned for two weeks with privilege of renewal for two more weeks, the borrower, of course, paying cost of transportation. Encyclopedias and other books of reference cannot go out. Books to read in preparation for the study of *Rex Christus,* which we have, are *Chinese Characteristics, Cross and Dragon, From Far Formosa, Peeps in China, China's Only Hope,* Mrs. Nevius' *Our Life in China,* and the two volumes by Justus Doolittle, *Social Life of the Chinese.*

FOR the subject this month, Persia, Miss Jewett's *History of Twenty-five Years,* 15 cts., will be helpful; *Historical Sketch,* 10 cts.; *Questions and Answers,* 5 cts.; *Home Life,* 2 cts.; *Daughters of Iran,* 2 cts.; *Dr. Asahel Grant,* 2 cts.; *The Bride's Outfit,* 1 ct.; *Hospitals,* 3 cts.; *Schools and Colleges,* 4 cts. Besides these, the Annals, *Woman and the Gospel in Persia, Rev. Justin Perkins, D.D.,* each, paper, 18 cts.; cloth, 30 cts.

The Year Book of Prayer for Foreign Missions for 1904, 10 cts., is now ready. Do not fail to send for it. In it you will find the names of each one of our missionaries, together with much helpful information.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

To all our fellow-laborers,

GREETING: The time is near when we shall once more greet one another face to face and

begin the work of a new year. Shall we not render to the Lord an offering of more faithful service than ever before, in token of grateful remembrance of His protecting grace and mercy to us during these weeks of rest and recreation? "Whenever we make a grateful review let it mean instant commitment to a better future."

The watchmen on Zion's towers tell us of signs of promise all around the horizon. Let us believe and advance along every line of our work, undaunted by any discouragement, undismayed by any seeming failure.

So, whether our individual hour of service be longer or shorter, we may be found among that blessed company of good and faithful servants who shall one day hear the music of the Master's "Well done." *M. H. B.*

We give a warm "welcome home" to Mrs. Walter Scott Lee of Barranquilla. May the much-needed rest and change be of great benefit to both Mr. and Mrs. Lee and their baby boy.

It will interest those who attended the Annual Meeting at Utica to know that the primary exercise prepared and given by Mrs. Owen of Utica is to be published by our Board for the use of Band leaders and all interested in work among the young.

The Y. P. S. C. E. associated with our Board have this year made a marked advance. Thirty-three new societies have been organized and ninety-three have contributed this year for the first time. Otsego, St. Lawrence and the Kentucky presbyteries deserve special mention for the creditable advance made.

We welcome Dr. Ira Harris of Syria and Rev. F. P. Gilman of Hainan as they are home for their needed rest, and trust that before they return to their missions, they will become assured of a deeper interest on the part of their C. E. for having become personally acquainted with them.

In the Literature Department October announcements are now the best of the year for two reasons. It is in October that we first offer the new *Year Book of Prayer* and can make definite announcement of the book for *Study*, which comes next to the *Book of Prayer*. We shall keep careful record, and we hope to find on our lists large orders for both books from every presbytery in our territory. It is difficult to see how one who holds office in a missionary society can hope to accomplish her work, or how any member can fully enter into that work, without the *Year Book*. The price at which it is issued, 10 cents only, makes it possible for every one to possess a copy, and it is our hope that many who have not yet tested its real value may do so this year.

For the second book it is only necessary to announce its readiness to the many societies and classes that, having studied with delight *Via Christi* and *Lux Christi*, are watching eagerly for Rex Christus, *an Outline Study of China*. Price, 50 cts. cloth, 30 cts. paper.

As the time comes around again for resuming work, we wish to remind Band leaders and Junior superintendents that many helps are issued by our Board. A visit to our Literature Room is, when practicable, the best way to make use of the help offered. Letters come next to visits. They will be promptly answered.

Leaflets for Persia meetings: *Question Book*, 5 cts.; *Map, Illustrated Programme*, each 1 ct.; *Home Life, Daughters of Iran, Dr. Asahel Grant*, each 2 cts.; *Flash Lights, Medical Work*, each 3 cts.; *Schools and Colleges*, 4 cts.

New publications: *Souvenirs for Africa Meetings* and for *Missionary Ships*, 2 cts. each.

From Northern New York.

We again remind the auxiliaries of the fall meeting of the Society, to be held in the First Church, Saratoga, N. Y., October 9. The sessions will open at 10 A. M. with a devotional service. At 11.30 there will be a missionary address. The afternoon session will begin at 2 o'clock. Delegates who cannot make their connections will be entertained over night, provided their names are sent to Mrs. W. H. Waterbury, 109 Caroline St., Saratoga, not later than October 4. Dr. Mary H. Fulton of Canton, China, and Miss Gertrude S. Bigelow, Yamaguchi, Japan, are expected to make addresses.

Mrs. Velte's plans having been changed, our societies must forego the pleasure of a visit from her this fall, but can look forward to having her later.

The *Year Book of Prayer for 1904* is now ready. Orders can be sent to Miss C. A. Bush, 29 Second St., Troy, N. Y. Price, 10 cts. per copy. The *Year Book* can also be obtained at the coming meeting in Saratoga. We trust that this invaluable book will find a place in every home within our bounds.

Orders for the third volume in the United Study Series, *Rex Christus*, by Arthur H. Smith, can be sent to Miss Sarah M. Freeman, 54 Second St., Troy, N. Y.

We hope that our scattered workers have returned to their homes invigorated and ready to push the work of their respective societies. Now is the time for officers and members to so plan the work that at the end of the fiscal year, April 1, there shall be an increase in the receipts from all auxiliaries. It is earnestly desired that the treasurers should remit, at least, once a quarter. Don't wait until the end of the year to forward the money for your pledges.

Word has just been received that another of our faithful workers, the Rev. Etiyani ya-Nyene, has been called to his eternal reward. For many years he has been the faithful pastor of the church at Benito, and as a Society we have always felt that it was an honor to help in any way so good a man.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

Miss Edna Cole, in a private letter from Siam, bears affectionate testimony to the life and labors of Mr. Boon Itt, whose death was so sincerely mourned by his fellow-workers in

Siam. As a monument to his loving labors stands the first Presbyterian church in Siam, entirely erected by native Christians, which was built under his superintendence and completed a month after his death. Miss Cole has been in Bangkok eleven years since her last furlough, and we look to see her with us soon.

DR. FLEMING of Ichowfu, in whose hospital our Board is so interested, writes of a small girls' school and Sunday-school which she has started in another part of the city, at some distance from her hospital work. She urges the need of picture cards and other attractive helps in the school—a fine opportunity for Bands and Junior Societies to assist Miss Fleming. The Church in China is cheered, she writes, by the prospect of an abundant wheat crop.

MRS. MCCLURE expects to leave her little family of four children at Fairfield, Iowa, in the care of her aunt, when she returns in October to Siam. We who have little ones of our own, appreciate the magnitude of her self-sacrifice for the Master's work. God, the all-pitying, all-helping Father, keep both parents and children and restore them to each other in health and happiness!

DR. AND MRS. W. E. BROWNING sailed for Santiago de Chile August 2. Mr. C. E. Wells of Park College goes with them to their work in the Instituto Ingles.

THE United Study series is continued by the publication of volume third, *Rex Christus*. The name of the author, Dr. Arthur H. Smith, is a sufficient guarantee for its excellence, for Dr. Smith is an eminent authority on all subjects pertaining to China, with which the *Rex Christus* deals. Further information can be had at 1516 Locust St.

ST. LOUIS PRESBYTERY had a delightful visit from Miss Eakin of Bangkok. She is in evangelistic work and encouraged us greatly by her accounts of the staunch Christian character of the Siamese converts. Miss Eakin belongs to the Philadelphia Society.

WE hope to be able to announce the dates of synodical meetings in a few days. We are sure that every one who goes up to these gatherings of "God's working-women" will be strengthened and helped. There is nothing so satisfactory in all this world as the companionship we feel with "the children of the Kingdom." It is literally the best society. We hope every one who can will indulge herself in a few days' enjoyment of her synodical "best society." Take plenty of enthusiasm up with you and bring more than twice as much back—plenty to go around your presbytery and local society.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.30 P. M. All are invited. Executive Committee, third Monday.

THE month of August brought two groups of missionaries who were *en route* to China and Korea. The first group sailed on the new and beautiful ship *Siberia*. Later on, the *America Maru* carried another party of missionaries whose names are found under "Since Last Month" of this issue.

A RECEPTION was planned in the First Church, San Francisco, for the first party, where several of our churches united, omitting each its own usual Wednesday evening service. The meeting was full of enthusiasm, even though the missionaries arrived in the city too late to participate, which caused much disappointment. Miss Loomis and Miss Chase, recent arrivals from Japan and Korea, added much to the interest of the occasion.

THE second party of missionaries were given a reception at the parlors of the Occidental Board. The exercises were very interesting and marked a red-letter day in the history of our Board.

OCTOBER will be a busy month, as all our presbyterial societies will hold their semi-annual meetings. The Synod of California will meet in Calvary Church, San Francisco. The Synod has always been our miniature General Assembly, as large numbers attend its sessions, and the Woman's Home and Foreign Mission Societies hold each important all-day meetings and also present their work before Synod. Shall we find that our half-year's work has been well done, and that the year is full of promise?

THE study of *Lux Christi* will soon give way to the third volume in the series, *Rex Christus*, which will be on the market when this issue of the magazine is sent out. Dr. Arthur H. Smith of China is the author. We suggest to all to read the announcement made in the August number of WOMAN'S WORK of the five books for a reference library arranged by Dr. T. H. P. Sailer for use in connection with *Rex Christus*. These books will be sent by express, prepaid to any part of the United States, for $5. Address Dr. Sailer, 156 Fifth Ave., New York.

READ in August number of WOMAN'S WORK that the number of subscribers from Redlands church is 17; from Fresno, 22. How many subscribers have you in your church?

LEAFLETS for Persia meetings: *Historical Sketch*, 10 cts.; *Questions and Answers*, 5 cts.; *Flash Lights*, 3 cts.; *The Bride's Outfit*, 10 cts. per doz.; *Twenty-five Years in Persia* (Mary Jewett), 15 cts.; *Daughters of Iran*, 15 cts. per doz.; *Schools and Colleges*, 4 cts., 40 cts. per doz.; *Hospitals in Persia*, 20 cts. per doz.; *Sketch—Miss Louise Wilbur* (Mrs. Shedd), 10 cts. per doz.; *Dr. Asahel Grant* (Hero Series), 15 cts. per doz.; *Home Life*, 10 cts. per doz.; *Henry Martyn and Samuel Mills, Rev. Justin Perkins, D.D.*, cloth 30c., paper 18c.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 1, 1903.

[PRESBYTERIES IN SMALL CAPITALS.] * Thank Offering.

ATHENS.—Athens, 10.85; Marietta, 11.51, $22.36
BELLEFONTAINE.—Belle Center, 20; Bellefontaine, 22; Bucyrus, 15; Crestline, 2.59; De Graff, 2.50; Galion, 13, 75.09
CINCINNATI.—Cincinnati, 1st, Lights for Darkness, 6.25, C.E. Jr., 1; 7th, 45.15; Avondale, 85.50; Mohawk, 11.36, Buds of Promise, 75 cts.; Mt. Auburn, 120.88, Jr. Mission Band, 1; Walnut Hills, 100, Humphrey Bd., 13.50; Delhi, 10; Glendale, 10; Hartwell, 10; Lebanon, 5; Linwood, 9.50; Montgomery, 4, C.E., 3; Norwood, 26.03, Y.P.M.S., 2.26; Pleasant Ridge, 11.83; Wyoming, 26.25, 503.26

CLARION.—Academia, C.E. Jr., 14; Beechwoods, 36.46; Brockwayville, 24.78; Callensburg, C.E., 10; Clarion, Y.L. S., 25, King's Daughters, 5, C.E. Jr., 1; Concord, 12.25; Du Bois, 10, Cheerful Workers, 5; Endeavor, C.E., 10, C.E. Jr., 2; Leatherwood, 12; Pisgah, C.E., 30; Punxsutawney, 5.05; Sligo, C.E., 12, 214.54

COLUMBUS.—Columbus, Broad St., 50; Central, 22.45; Olivet, 3.88, Westminster League, 75; West Broad St., 2.50; Westerville, 8; Worthington, C.E., 4, Jr. Helpers, 4.25, 170.08

HUNTINGDON.—Altoona, 1st, 25; 3d, C.E., 6.55; Birmingham, Ida Copley Mem'l, 35, Warriors' Mark, 80.30; Clearfield, 47.30; Duncansville, Willing Workers, 1.35; Huntingdon, 26.50; Lewistown, 105; Lower Spruce Creek, C.E., 5; McVeytown, C.E., 5; Mifflin, 21.05; Pine Grove, 20.03; Sinking Valley, 15.80; Spruce Creek, 169; Tyrone, 35; Williamsburg, 24.10, 621.98

HURON.—Fostoria, 6.25; Fremont, 13.42; Norwalk, 10.75; Olena, 5.15; Sandusky, 6.10, 41.67

MAHONING.—Warren, Infant Class, 1.10

MORRIS AND ORANGE.—Morristown, 1st, C.E., 25.00

NEWTON.—Belvidere, 1st, 26; Blairstown, 58, Blair Hall Y.W.C.A., 25; Delaware, 2.50; Hackettstown, 23; Newton, Watchers' 15th Anniversary, *20, C.E. Jr., 25; Oxford, 1st, C.E., 2.50; Stillwater, 3.50, 180.50

PARKERSBURG.—Fairmont, 10, McFarland Circle, 17.50, C.E., 2.05; Grafton, 4.15; Mannington, A Lady, *3.65; Parkersburg, 1st, 17.50; Spencer, 3.60, 58.45

PHILADELPHIA, NORTH.—Frankford, Jr. Mission Band, 20.00

REDSTONE.—Belle Vernon, 14; Connellsville, 12.45; McKeesport, 15; West Newton, 15, 56.45

WASHINGTON.—Wellsburg, Y.L.B., 7.66

MISCELLANEOUS.—R. H. Young, Cleveland, O., 50.00

Total for August, 1903,	$1,820.60
Total since May 1, 1903,	17,023.17

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.
August 31, 1903.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to August 20, 1903.

* Indicates gifts for objects outside of appropriations.

BLOOMINGTON.—Bement, 14.10; Bloomington, 1st, 15.80; 2d, 65, Y.P.U., 17.50; Champaign, 188.94, C.E., 12.50; Clinton, 50, C.E., 200; Downs, C.E., 6; El Paso, 4.50; Fairbury, C.E., 27.50; Heyworth, C.E., 4 55; Homer, 6.25; Lexington, 8.45, Girls' Club, 3; Onarga, 15; Paxton, 10; Philo, 17.70; Pontiac, C.E., 11; Rossville, 5; Tolono, 7.25; Towanda, 28.25; Urbana, 2; Waynesville, 5, $725.29

BOISE.—Roswell, 4.50, C.E., 12, 16.50

CEDAR RAPIDS.—Scotch Grove, C.E., 5.00

CHICAGO.—Arlington Heights, 8; Berwyn, 5; Mrs. D. K. Pearsons, 500; Anon., 19.43; Belden Ave. Ch., Jr. C.E., 1.50, Inter. C.E., 2; Brighton Pk., Jr. C.E., 2; Campbell Pk., C. E., 24; 2d, 100; 4th, 221.29; Englewood, 1st, C.E., 22.50; 52d Ave. Ch., 4; Hyde Pk., 44; Lake View Ch., 25; Ridgeway Ave. Ch., 2.75; Evanston, 1st, Girls' Guild, 10, C.E., 25, Noyes Circle, 31.25; Highland Pk., 14; Lake Forest, 37.50, Mrs. John V. Farwell, *100, Ferry Hall Soc., 60.05, Steady Streams, 133.63; River Forest Ch., 12; South Waukegan, 2; Waukegan, 18; Wilmington, Mrs. A. J. White, 50; Mrs. Wm. Nash, *25, 1,499.90

COUNCIL BLUFFS.—Audubon, Jr. C.E., 7.25

DENVER.—Denver, Central Ch., *25.00

DES MOINES.—Chariton, English Ch., 5.33; Colfax, 2; Dallas Center, Jr. C.E., 2.91; Des Moines, Central Ch., 25; East Ch., 6.25; 6th, 6.25; Westm'r Ch., 4.85; Highland Pk. Ch., 3.25; Dexter, 6.25; Indianola, 6.25; Knoxville, 4; Milo, 5.50; Newton, 5; New Sharon, 2 50; Oskaloosa, 9; Perry, 2.50; Russell, 3; Winterset, 15.63, 115 47

INDIANAPOLIS.—Indianapolis, Mr. Wm. S. Hubbard, 481.25

KENDALL.—Rigby, 1.65

MADISON.—North Scott, 2.00

MUNCIE.—Converse, Mrs. M. C. Kelsey, 26.93

NEW ALBANY.—English Ch., C.E., 2.50

OTTAWA.—Aux Sable Grove, 6.50; Mendota, 17, Baby Bd., 2; Ottawa, 10; Rochelle, C.E., 10; Waltham, 7 50, 53.00

PEMBINA.—Cavalier, 1.50; Northwood, 3.39; Park River, 7; Rushford Ch., 3.50; Tyner, 8, 23.39

PEORIA.—Peoria, 1st, Mrs. W. L. Moss, *5, Mrs. Mervin E. Johnston, *1, 6.00

PUEBLO.—Florence, 5.20; Hilltop, C.E., 1; Hooper, 3.50; La Veta, C.E., 22.25; Monte Vista, Mt. View Bd., 1.30; Pueblo, 1st, C.E., 11.25; Fountain Ch., 3.75; Rocky Ford, 2.50; Trinidad, C.E., 4.40; Victor, 10, C.E., 5; Walsenburg, 1.25, 71.40

ST. PAUL.—St. Paul, Central Ch., 17.25; Stillwater, 5; White Bear Lake, 3.20, 25.45

UTAH.—Ephraim, 1.28; Logan, Brick Ch., 1.58; Salina, 2.10; Salt Lake, 1st, 65.50; Westm'r Ch., 13.50; Smithfield, Boys' and Girls' Bd., 1.20; Spanish Fork, 83 cts.; Springville, 2.41, 88.40

WATERLOO.—Grundy Center, Pr. Off., 41.75

WINNEBAGO.—Wausau, Jr. C.E., 2.50

Total for month,	$3,220.63
Total receipts since April 20,	13,538.93

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.
CHICAGO, August 20, 1903.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1903.

* Indicates Summer Offering.

BROOKLYN.—Central, 25; Duryea, 36.23, C.E., 10, Jr. C.E., 3 42; Irving Square, 2.92; Lafayette Ave., 96.64; Ross St., C.E., 102; Throop Ave., 17.82, Y.L.S., 9, C.E., 100, Jr. C.E., 5; West New Brighton, S. I., Calvary, 18.08, $426.11

CAYUGA.—Auburn, Calvary, 5.12; Central, 20; 2d, 25; Westm'r, 2.50, Girls' Circle, 2, Jr. C.E., 4; Aurora, 25; Cayuga, 5; Dryden, 2; Five Corners, C.E., 5; Weedsport, 3.95, 99.57

EBENEZER, KY.—Ashland, C.E., 25; Ludlow, 1st, 10, C. E., 5; Newport, 1st, *2.25; Williamstown, 3.40, 45.65

LYONS.—Marion, Mrs. Seeley, 100; Palmyra, 12.50, C.E., 10; Wolcott, 12, 134.50

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Smithtown Branch, "Cheerful Workers," 25; Whitestone, 2, 27.00

NEW YORK.—New York, Ch. of the Puritans, 7.65; Faith, C.E., 24, Jr. C.E., 5; Mizpah Chapel, 3.91; 13th St., 5.50, C.E., 8.50, Jr. C.E., 9.50; University Place, Evening Branch, 25. 89.06

NIAGARA.—Albion, 20; Barre Center, 6.73; Lewiston, 5, C.E., 5; Lockport, 1st, 19.53, C.E., 10; Mapleton, 2.35; Niagara Falls, 1st, 25; North Tonawanda, 25.52; Somerset, Bd., 3; Wrights Corners, C.E., 1, Little Light Bearers, 25 cts., 123.38

NORTH RIVER.—Ancram Lead Mines, 5; Cornwall-on Hudson, 5; Freedom Plains, 12.50; Highland, 3.10, C.E. 1.70; Highland Falls, 12.75; Little Britain, 10; Marlboro C.E. and Jr. C.E., 10; Poughkeepsie, 99; Rondout, 34, Jr C.E., 5.54; Smithfield, 8.50, 207.09

ROCHESTER.—Dansville, 50; Groveland, 15; Lima, 11; Mendon, 5; Ossian, C.E., 50; Rochester, Brick, 25; Central, 10; Trinity, 1.35; Sparta, 2d, 7.50, 174.85

SYRACUSE.—Canastota, 5; Chittenango, 40; La Fayette, C.E., 10; Syracuse, 1st, 18.56, *7, C.E., 60.83, 141.39

WESTCHESTER.—Bedford, 5; Bridgeport, Ct., 25; Irvington, Hope, C.E., 5; New Haven, Ct., 2, C.E., 9; New Rochelle, North Ave., 23.75; Peekskill, 1st and 2d, 15; Pelham Manor, 5, *6.25; South Salem, 25.75, C.E., 5; Stamford, Ct., *26; Thompsonville, Ct., *11.53; Yonkers, 1st, 75, 239.28

MISCELLANEOUS.—East Orange, "A Little Girl," 20; Mrs. O. Freeman, 1, 21.00

LEGACIES.—Estate of Miss Marietta E. Pierce, 950; Estate of Miss Annie O. Rider, 6,349.52, 7,299.52

Total,	$9,184.65
Total since April 1,	24,466.62

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending August 24, 1903.

EMPORIA.—Burlingame, 2.50, C.E., 3, Jr. C.E., 5; Council Grove, C.E., 25; Cottonwood Falls, C.E., 2.50; El Dorado, 6.68; Emporia, 13.22; Peabody, 11.45, C.E., 4.70; Wellington, 75 cts.; Wichita, 1st, 114 89, Y.P. League, 250, C.E., No. 1, 10, C.E., No. 2, 6; West Side, 25, Jr. C.E., 3.75; Winfield, 5, $489.44

NORTH TEXAS.—Dennison, 1st, 5 00

OSBORNE.—Colby, 2; Natoma, 1; Norton, 1; Osborne, 6.25, C.E., 15; Phillipsburg, 2.70; Smith Centre, 2.55, Y.P. M.B., 2; Wa Keeney, 1, Jr. C.E., 50 cts., 34.00

SANTA FÉ.—East Las Vegas, 15.00

MISCELLANEOUS.—Refunded, 6; Advertisements in *Quarterly*, 6; Interest on Deposits, 5.26, 17.26

Total for month,	$560.70
Total to date,	3,473.57

MRS. WILLIAM BURG, *Treas.*,
August 24, 1903. 1756 Missouri Ave., St, Louis, Mo.

DATE DUE

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